

PEACE the Gift of God,

12236

BUT THE

Terrour of the WICKED;

IN A

SERMON

Preach'd on the

Thanksgiving for the PEACE,

July the 7th, 1713.

AT THE

Parish-Church of St. *ETHELBURGA*.

---

By *LUKE MILBOURNE*, a Presbyter  
of the Church of *England*.

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וְשָׁלוֹם אֵין בְּיָדָם

O Pray for the Peace of Jerusalem.

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L O N D O N :

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Price Four Pence.

PEACE the Gift of God

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STOMACH OF THE WICKED

IN A

# SERMON

Preached on the

10th of May 1713

at the Church of St. Andrew

by



of the Church of England

O Peace for the Peace of Jerusalem

LONDON:

Printed by J. Sturges, at the Church of St. Andrew

Price Four Pence

TO ALL

# The Sons of *PEACE*,

THE

True Lovers of the Church, their  
Queen and Country, throughout  
the Kingdoms of *Great-Britain* and  
*Ireland*, the Author wishes Health,  
Happiness, and a sound Mind.

Dear Brethren and Country-men,

**H**AVING heard so many cry out for Peace,  
and promise themselves so much of Hap-  
piness from it, Nothing can be more surprizing  
than to see so many dissatisfy'd with it, when by  
the gracious Conduct of Her most excellent Ma-  
jesty, and the Industry and Prudence of Her  
Ministers, we had, through God's Blessing, not  
beg'd of, but granted Peace to a still formi-  
dable Adversary, and that upon such Terms as  
neither those of *Ryswick*, nor any other Treaty  
for more than Two Hundred Years pass'd, could  
any way Equal, whether with respect to our selves  
or those in Alliance with us.

But



## The PREFACE.

But the malicious Activity of some Persons who fear not God, and are contrary to all Men, and that Lying-Spirit which is gone out with Designs of Mischief, has abated of my Wonder, unless it be at Those who can suffer themselves to be so often deluded by the most absurd and impudent Suggestions in the World, to oppose their own Prosperity and Happiness.

In Vain does the Sovereign Watch for the Good and Quiet of Her Subjects, if they'll still listen to the spiteful Insinuations of every Atheistical Malecontent; in Vain do we beg of God that — He would give Unity, Peace, and Concord to all Nations, and particularly to our selves, and in our Time, with Hopes of engaging Him to fight for us. — While we delight in those who are Enemies to Peace, who have Nothing in their Eyes or Wishes, but the Destruction of their Native Countries, to prostitute it to the Lusts of our Enemies, and to scatter every where the Seeds of Anarchy, Confusion, and every Evil Work.

To prevent the fatal Effects of such Men's Malice to all Government, which is not in their own Hands, I first preach'd to my own Parishioners, and now for your Use, publish this plain

Sere



## The PREFACE.

Sermon. It may, perhaps, in some Measure open your Eyes to see who ever have, and ever will Abuse you, and, if possible, make you their Tools, by which once more to overturn our happy Constitution both in Church and State. They have nothing but Fraud and Falshood to ruin you with, nothing else to seduce you from your Duty to God, to your Queen and Country; and a Man would think that Those who have always impos'd upon you, should be too well known to be trusted by a People in their Wits, and who desire to secure their Religion from all the Extravagancies of Popery, Atheism, and Phanaticism.

The Wisdom of our Sovereign has rescued us out of the Hands of Those, who, for the vilest of purposes, delight in War; it will be your Wisdom not to put Power into such Hands again, when you meet to chuse Persons to represent you in another Parliament! You may, perhaps, have the wilest and most honest of your Trustees set down in Black Lists, because they have gratefully acknowledged their Sovereign's Prudence and Goodness, in giving a Peace so Honourable and Advantageous to Her Subjects; but as its their Honour to be so blacken'd, it's hap'd it will by no means prejudice your Votes; the Sons of Wickedness

set.

## The PREFACE.

seldom set a Brand on any but the Lovers of Peace and Righteousness. What they aim'd at but the other Day, you all know, and if you Forget their Management you Forget your selves, and the Interest of your Souls and Bodies both together.

That ill Men should endeavour to infect your Minds with their own poisonous Principles, is what you are taught to expect in the following Discourse. But surely in vain is the Net spread in the sight of any Bird. That you'd study to be Quiet, and to do your own Business; That you'd endeavour to cultivate the Arts of Peace; To give to Cæsar the Things that are Cæsar's, and to God the Things that are Gods; and that we may all endeavour to preserve the Unity of the Spirit in the Bond of Peace, is the sincere Advice, and hearty Prayer of,

Your real Well-wisher,

and Country Man,

Printed by Study in  
Hexstowne-Square,  
London, July 21.

LUKE MILBOURNE.

### ERRATA. *Corrected.*

**P**AGE 1. l. 4. r. come, p. 3. l. 37. after He, add was, and dele said, p. 6. l. 14. before Privernates, insert the, l. 21. after and, add it, p. 8. l. 7. before they, insert of War, p. 10. l. 19. after of, dele the, p. 11. l. 31. 32. after plainly, put, after would, p. 14. l. 36. r. Narfes, p. 15. l. 3. put in 3dly, l. 11. r. Waking, l. 13. r. there is, p. 16. l. 3. r. Melancholic, p. 17. l. 11. r. Samaritan, p. 20. l. 30. after to, add see.

Isaiah lvii. 19, 20, 21.

19. *I create the Fruit of the Lips; Peace, Peace to him who is far off, and to him who is near, saith the Lord, and I will heal him.*

20. *But the Wicked are like the troubled Sea, when it cannot rest, whose Waters cast up Mire and Dirt,*

21. *There is no Peace saith my God to the Wicked.*

**A**FTER a long, a bloody and expensive War, with only one short Interval of a *Peace of Ry-*  
very defective Peace, we are, thro' *wick.*  
God's Mercy, and his happy Influences  
upon a pious Queen, and a Ministry valuing more their Duty  
to God and their Country, than all the *spiteful* Outcryes and *ma-*  
*licious* Calumnies of an *Angry*, because an *Abdicared* Faction,  
come at length to a real, a solid, and a well-grounded Peace;  
a Peace of so much Advantage to these Nations, as a hundred  
Years last past can give us no Instance of, and which, unless  
our great and ingrateful Sins should abbreviate, we may rea-  
sonably hope shall continue for many and many Years, to the  
Honour of him who is *The God of Love, and Prince of Peace*, to  
the Security of *that Church of England, as by Law establish'd*  
which is the greatest, and the most glorious Support of the  
Reform'd World, to the Quiet and Satisfaction of the *best of*  
*Queens*, and to the lasting Good of *our selves and our Posterity.*

What Spirit they are acted by, who could not be weary'd out  
with the longest War in which all Europe ever had its share;  
I need not mention at present, only we may say, it cannot be;  
the Spirit of *that Gospel* which was *the Message of Peace* sent  
from God to miserable Mankind. We know, that neither that  
Gospel, nor the Author of it, forbade Princes making War, or  
maintaining it against such as are Enemies to themselves, or to  
their Kingdoms; but if they are permitted to draw the Sword in  
Defence of themselves, their Subjects, or their Allies, they are  
not yet allow'd to let *the Sword devour for ever*: There is a time



for Peace as well as a time for War, and Christian Princes are oblig'd as well as any of their Subjects, *if it be possible, and as much as in them lies, to live peaceably with all Men*; and we rarely, if ever, find the greatest Conquerours in the World to have prosper'd after refusing just and reasonable Terms of Peace offer'd by their Adversaries. But Peace is the Work of God, he only *makes Wars to cease in all the World, he breaks the Bow and knapps the Spear in sunder, and tears the fatal Engines of destructive War, out of the Hands of Blood thirsty Men*; he makes the most ambitious of Mankind veil their Pride, and those who had once, to satisfy their own Vanity, embroil'd the World to wish and sue for Peace; he makes Those who had with the utmost Care, endeavour'd to furnish all the Necessaries to support a War, turn themselves to Thoughts of Peace too, and not, in a foolish Confidence of their own Wealth and Power, or puffed up with an uninterrupted train of Success and Victory, to reject such overtures of Peace, as may stop a long Issue of Blood, and bring Honour and Safety to those who grant it. God only *creates the Fruits of the Lips, i. e.* He puts Wisdom and Understanding and Eloquence, into the Hearts and Mouths of the Sons of Peace, he furnishes them with Quickness of Apprehension, and Fluency and Readiness in Discourse, he enables them to find out, and to overcome all Difficulties which may rise from the Nature of Things, from the Cases of all Parties concern'd, and from the spiteful Intinuations of such, who build their own Honours upon the Ruins of their Country, and are never more contentedly Rich, than when they have made whole Nations Poor. God only lays the Foundations of a true, a just, and a lasting Peace; he speaks *Peace, Peace, to him who is far off, and to him who is near, and he will heal him*; but what is done by God, is not pleasing to wicked Men: *For the Wicked are still like the troubled Sea when it cannot rest, whose Waters cast up Mire and Dirt; there is no Peace saith my God to the Wicked.*

Which Words refer primarily to the Jews, who for their Sins had had such full Vials of God's Wrath pour'd upon them at several Times, and in several Ways, 'till he deliver'd them at last into the Hands of the King of Babylon, who carry'd them away Captives into his own Hereditary Provinces, and there treated them in general like Slaves; God pities them in this Condition, takes notice of their Humiliation under it, and therefore, by the Prophet promises them Mercy, Peace,

and Restitution to their Country, under the auspicious Government of *his Shepherd* Cyrus; but even this Grace would not satisfy such as persisted still in their Sins, but they'd chuse a Life in Exile, rather than to acknowledge God's Favour in putting an end to the Captivity.

They refer Typically to all Mankind, lying in the most desperate Condition, under the Slavery of Sin, 'till God sent his own Son into the World, *preaching Peace to such as were afar off, and to such as were near*, and healing all those who received Him as their Saviour and their King; but neither would his immense Goodness, or abounding Grace make all accept of his Peace, the Devil had his Creatures still, who would not be Converted nor be Heal'd; they studied nothing but Persecution and Mischiefe against his Name and Followers, and, by that Means, to destroy themselves.

And the Words reach *the Case of our own People*, and all those Nations whom God's heavy Judgment has been dashing in Pieces, for so many Years one against another, *He has call'd them all to Peace*, he has brought forth a happy and an honourable Peace out of a tedious and a fatal War, it's Benefits reach to them who are far off, and to them who are near, he's ready graciously to heal them all, and our selves in particular; but we have a *Discontented, Hypocritical, Atheistical Crew*, among us, who are like the troubled Sea when it cannot rest, they are always casting up Mire and Dirt in the Face of the Government, of God's Vicegerent, and of God himself, as far as their Impiety can reach him; and therefore, neither will, nor are capable of Peace. In discoursing on which Words, we shall Consider,

I. How desireable Peace is on account of

*It's Author God.*

*It's Extent, to Him, who is far off, and to Him who is near.*

*It's Effects.* It's of a healing Nature to all them who will receive it.

II. The ill Behaviour of the Wicked, of Men of Rebellious Principles, and discontented Minds under the Influences of Peace. *They are like the troubled Sea when it cannot rest, whose Waters cast up Mire and Dirt.*

III. The Doom of such Malignants. *There is no Peace saith my God to the Wicked.*

I. We are to consider how desirable a thing Peace is. Men who pretend to little or no Religion, Heathens who never knew the true God, were yet very sensible of the Excellence of this Blessing; meer Humanity when they came to view vast Fields watered with the Blood of their own Citizens or Country Men, as well as that of their Enemies; Plains fill'd in in some Places; in others, Hills raised with the Peaceably intermingled Bones of those, who, with the most inhumane Rage had cut one anothers Throats in the Field of Battle; when they saw the noblest Palaces laid in Ashes, and great and Populous Cities left desolate, and Fruitful Fields uncultivated for want of Inhabitants; when Men of Sense view such dismal Objects, meer Humanity makes them curse the sad Effects of War; they can't but lament over the dreadful Ruins of Ambition, Injustice or Rebellion, and be ready, with

that wise Roman Cicero,  
*Iniquissimam Pacem justissimis bello, antefero* to prefer the most disadvantageous Peace, before the  
*Nulla salus bello Pacem te poscimus omnes.* justest War in the World.

Or to cry out with him in the Poet. *There's no safety in War, and therefore we all beg for Peace.* War is only sweet to Men of sanguinary Tempers, exorbitant Ambition, restless Spirits, cruel Avarice, or who long to be fishing in troubled Waters; such have been the Sentiments of all those Heathens, who either had any Love to their Countries or to Mankind. But, Christians have yet stronger Reasons to value it.

I. On account of its Author, i.e. of God himself, he only gives Peace, he allays the Fury of enraged Men, and he stills the Madness of the People. *I am the Lord,* says God by the Prophet, *and there is none else, there is none other God beside me; I Form the Light and create Darknefs, I make Peace and create Evil.* And therefore God appoints Aaron and his Successors to bless the People of Israel with these Words. *The Lord bless Thee* Numb. 6. 23. *and keep Thee, the Lord make his Face to shine upon Thee, and be gracious unto Thee, the Lord lift up his Countenance upon Thee and give Thee Peace.* Which our Church has with a great deal of Prudence ordered her Curates to make use of in the Visitation of the Sick, as a proper Conclusion for that charitable Office. Hence it is, that the

Apostle so often calls God, *The God of Peace.*  
 Rom. 15. 33. ——— and *The very God of Peace.* And indeed,  
 1 Thess. 5. 25. considering how much the Loss of foolish Men



Men prevail against all the Prescriptions of Reason; its no wonder that they should be at such irreconcilable Odds with one another. Whence come *Wars and Fightings* among us, but from ungovernable Lusts? And how apt is the Prince of Darkness and Confusion to administer Fuel to that fatal Fire? Men never grew proud till they had nothing left them to be proud of; nor did irregular Ambition ever take Place among them, till having fallen from their Duty to God, they grew dissatisfied with that Government and Obedience which he had settled among Men, and would needs be their own Carvers. Since the first Murderers Time, who took away his Brothers Life because his Sacrifice, as more regular and agreeable, was better accepted by God than his own; since that unhappy Time, the Words of the Prophet

*Azariah the Son of Oded* have been made good, *2 Chron. 15.*

unless where a gracious God has sometimes *8, 6.*

interpos'd by his Pacifick Spirit. Since those

*Times there was no Peace to him who went out, nor to him who came in, but great Vexations were upon all the Inhabitantes of the Earth, and Nation was destroy'd of Nation, and City of City; for God did vex them with all Adversity* Now there needs no more on God's part to let things be at this pass, than only to leave Men to themselves. All Pretences to a peaceable and quiet Life would then be vain, perpetual and indeterminable Discords would reign every where, and nothing but God's restraining Providence could hinder a more entire Desolation of the whole habitable World, than what was brought upon it by the universal Deluge.

But as when our blessed Saviour arose from his Sleep at his Disciples Cries, and bade that raging Storm then tossing the Ship in which he *said, Peace, be still,* a suddain Calm follow'd his awful Word; so when God speaks Peace to any People, when he has left them for a while to beat one another into a Sense of his just Displeasure against them both, when he thinks fit to bid them put up their Swords into their Sheaths, and resolves, *Not to contend for ever, nor to be al-*

*ways Wrath, lest the Spirits should fail before him,*

*and the Souls which he has made; then the*

*Thoughts of angry Men begin to soften; the*

*Tempests which had so long disturb'd their Bosoms begin to fall, the Men of War blush to see the once Glorious, but now dismal Effects of their cautious Conduct, and intrepid Valour, they begin to think, when they view the Trophies of their*

*Victories,*

Victories, how many Lives, how many wretched Souls those Captive Ensigns cost. The haughty Monarch, whose Wealth, whose Dominions, whose Armies had long been formidable to all his Neighbours, looks with a tenderer Eye on the Losses of his Subjects, the Diminutions of their Numbers, and the Ruins of his Kingdoms, he listens to their Cries with some Compassion, and casts about by all Means to end a cruel War, in a *loosing* but a *well grounded*, and if it may be, a *lasting Peace*. Thus the Hearts of *Kings and Princes*, of the bravest *Generals*, and the wisest *Counsellors*, are in the Hands of God; he teaches even *Conquerors* to give easy and reasonable Terms to those whom they have beaten; and so soon as ever calm Thoughts and provident Wisdom take Place, the greatest and most successful of Princes, will fall in with the Notion of *Præternates* who had newly been subdued by the *Romans*, whose Agent, when one of the *Consuls* ask'd, what if they should remit their Fault, or not punish them as they deserv'd, having begun the War without any Provocation? What manner of Peace might they hope to have with them afterwards? He answer'd boldly and truly; *If you grant us a good Peace, we shall be true to it, and it will be lasting; but if you are too hard upon us in the Conditions, it will be but short-lived, we shall break it as soon as we are able.* A certain *Maxim* which the *Romans* themselves approv'd of, and every wise Man will observe.

*Liv. Ch. 28.  
l. 8.*

2. Such a Peace is desirable on account of its great Extent; which is always considerable whether the Peace be only between two jarring Nations, while others are but Lookers on; or between several Nations, as drawn into the War by mutual Interests, Alliances, and Confederacies. Peace still, when made, extends to Him who is far off, and to Him who is near. The Arms of Peace reach out their Embraces as far as the Weapons of War had extended their fatal Strokes. Princes and Governors don't make Peace for the Good of themselves only, but for the Good of their People, who having been very sensible of the Miseries of War, ought, as well as their Superiors, to be Partakers of the Sweets of Peace; and, indeed, there's Nothing makes the Subject more easy under the Pressures of a War, than the Hopes of being reliev'd by the War from Injuries, and having their general Interests and Advantages remembered in the Peace whenever made. The Invading Sword, perhaps reaches little farther than the *Frontiers* of the contending

ing Nations, and sometimes not so far; but Those who are most out of Harm's way, must pay their Share of Taxes, must find Men, must, if a Trading People, or concern'd in Merchandise, run the Risque of *whole Fleets*, of *Cruising Squadrons*, of *Privateers* and *Pirates* at Sea; and Those upon the Continent must expect *Burnings and Plundering*, the brutish Violences of an enrag'd Souldiery, Imprisonment, Slavery, and every thing that may be uneasy and destructive. But when Peace comes, such a Peace as puts an End, by degrees, to all these inevitable Calamities; then the Merchant sails with Safety, the Husbandman tills his Ground in quiet, the Borderers of different Countries traffick as Friends with one another; No Beat of Drum calls out the Men to War, nor are any sold to fill up the Ditches of beleaguerr'd Cities, or to be blown up by Mines, and all those Heavy Taxes which they had been squeez'd with, are taken off as fast as possibly they can without Injury to Themselves. Then, if ever, Trade improves, and Commerce flourishes, and the meanest Subject in the Kingdom who has any Concern in the World, whether his ingrateful Temper will own it or not, if he lives, must feel the happy Influences of it; For,

3. *The Effects of Peace are all happy among a thankful and a sensible People. Peace, Peace to him who is far off, and to him who is near, and I will heal him; i. e. That Gift of Peace which I only give will heal all the Sores of that People or those Nations to whom I give it. Now the Wounds which a Nation commonly groans under are such as relate to their Religion, to their Laws, to their Manners, to their Lives, or to their Fortunes; all these a well-settled Peace, and the Arts of it well cultivated, with God's Blessing, will certainly heal.*

In a Time of War, as private Buildings so the Houses of God suffer; the Cannon and the Bomb can no more distinguish between the Houses of God and those of Men, than the Soldiers usually do when they take a Town, or make an Inroad into an Enemy's Country. In Elder Days to fly to a Church was to take Sanctuary effectually, those sacred Places were safe Repositories, quiet Refuges both to the Dead, and to the Living; the Barbarity of Latter Ages has made Churches *Shambles and Brothels*, burnt the Buildings when they had no longer use of them, and inhumanly scatter'd the unprovoking Ashes of the Dead; and what care a marching Souldery, a victorious Army, or a flying one for any of the Duties of Religion? Love to our Neighbour is stricken down in the Field



of Battle, and They who thirst for the Blood of their Brethren have little more than a fictitious Reverence for their Maker; And all the Enemies of a Church are apt to grow upon the Necessities of those who protect it, and to draw in Profelytes to their various Sects and Parties, all ready to cut one another's Throats upon the first Opportunities; yet all conspiring against the Establish'd Church, which, by a long Continuance, they hope so much to weaken and to strengthen themselves so far, that they may first overturn the *Common Enemy*, as *Truth* always is to *Sects and Parties*, and cut down one another when they've done. Peace leaves the Dead and Living both in Quiet, under its Influences there's *no breaking in, nor going out, nor any Complaining in our Streets*. In Peace the Ruins of desolated Places may be repair'd, the Houses of God rebuilt, and the People may meet together in them without Fear, and there worship God of their Fathers in the Beauty of Holyness; a *Peaceful Salomon* may raise a Temple to the most High God, and may make Jerusalem the Glory of all Nations, when even a *David*, tho' a *Man after God's Heart*, may be forbidden, because, as a mighty Warrior, *He had shed much Blood*. A Time of Peace is a Time of Charity and Love; Men at such a time may sit secure under their own Vines and under their own Fig-trees, and sing aloud the Praises of their Maker; and when the Governors and Protectors of God's Church can sit at Peace and consider the State of Things without Disturbance, as they'll be sure to look favourably on such as are *Faithful and Peaceable* in their Lands, so they'll have an Eye to all the *Disturbers of God's Zion*; they'll be and shew themselves *Nursing Fathers and Nursing Mothers* to God's True Church, but not to *Heresicks or Schismaticks* under any other Notion than as they are *Men or Subjects*, tho' har'd out of their Wits by malicious and seducing Spirits, and led by colluding Factionists, like the poor unconsidering Followers of ambitious fair-tongu'd *Absalom*, into Mischief. The most bigotted Zealots may in a time of Peace be brought to sit down quietly, and neither destroy themselves nor others; the troubled Waters then grow clear, wise Men may see to the very Bottom of 'em, they therefore hate that Mirrour which flatters not.

*War gives deadly Wounds to Law*, the Laws are silent amidst the dismal Clank of Arms. *A Cicero*, how great a Man soever, will scarcely plead like Himself when the Court's surrounded by a Legion of drawn Swords; the Judge cares not to be sent to Prison instead of the Criminal, and when he's honestly discharging

charging his Duty in the Distribution of Justice; nor will a mighty Bribe engage the Serjeant to have his Throat cut for defending his Client. The greatest and the best of *Princes* and *Generals* in War are under a Necessity of doing Things contrary to Law; sudden Exigences will admit of no Debate; The Governor of a fortify'd Town will burn down the Suburbs of that Town when the Enemies are designing to besiege it, tho' the Owners of them plead their *Freehold* never so clamorously, and a General will destroy or carry away all the Corn in a Country without the Occupiers Leave, to retard the March of an Invading Enemy. These Things would be all Injustice and Tyranny in a *Time of Peace*, He'd be treated like a Mad Dog, an Out Law, an Enemy to his Country, who should oppose it when the *Necessity of War* requires it. Peace opens the Courts of Justice again, gives honest Men Opportunities of preserving their Rights; while *That* holds, the Inhabitant can call his House, the Husbandman his Corn and Cattel, the Citizen his Money and what he has about him *his own*, our *Magna Charta* and all our National Statutes, and the Liberties granted us by our former Governors may be look'd into and pleaded, and we need then no *extempore Councils*, nor *extrajudicial Determinations*; but our Governors may deliberate calmly about what's best for themselves and their Subjects, and may in due time heal those VVounds by a due Execution of good Laws which have really been given to *Liberty and Property* in a time of VVar.

VVhen Religion and Law suffer, we may be sure that *good Manners* are equally out of Countenance; The Fear of God and the Apprehension of those Penalties attending on the Breach of National Laws, lay a considerable Restraint upon the vicious Inclinations of corrupt Nature; in VVar Hell breaks loose, and Murder and Theft and Lewdness, and Rapine, are the Manners of most Men: when the Hands are wash'd in Blood, there's little to be seen of Blushing for the blackest of Crimes; nor can all the Severities of Martial Discipline do so much toward Reforming Mens Manners, as a just Execution of Law and the Opportunities of setting the great Examples before them of Virtue, Piety, and Modesty in a peaceful Season. To cultivate the Arts of Peace is to live so as becomes Christians, to regulate our Actions by the Gospel of Jesus Christ; when Men can be at leisure to express some Regard to Religion, and when they are willing that Right and Wrong should be determin'd, not by the Sword's Point, but by the Law of Nations, even  
C that

that Man, who in the Heat of Blood and Fury, could be guilty of a Rape, would recollect himself with Severity, and almost be ashamed to offer any thing Rude to the Weaker Sex; and he, who in his Rage could Plunder or Fire a House, would scarce believe himself capable of such Barbarities, and would think it ignoble and ungenerous to ruin his helpless Neighbour. Princes and their Judges in Peace, may have Leisure to animadvert upon the Exorbitances of War; and when every thing runs in its proper Channel, the Waters will soon grow clear and wholesome.

What Destruction of Mens Lives the Sword makes, and how miserably the greatest Nations have been depopulated, every History, and a little Experience must certainly inform us! How many Fathers lament their Children lost in War; how many Wives their Husbands; how many Orphans their Protectors, and those who provided for them? How apt are an enraged Soldiery, when they storm a Town, to put Men, Women and Children, without Distinction to the Sword? Who can read the dismal Account of the Ruin of ~~the~~ *Samaria*, and *Jerusalem*, as recorded in Scripture, or of *Jerusalem* in its last Destruction, by *Titus*, without being shock'd at the Relation of it by *Josephus*, or that prodigious Carnage made at the Siege of *Rochel*, or of *Candia* by the *Turks*, in the last Age, without cursing, or earnestly deprecating the cruel Effects of War! Or, who, upon cool Thoughts, can ever think the Reduction of an over-grown Enemy, worth so many Lives as it cost us but the other Day? It's true, Peace cannot restore the Lives which were then lost, but Peace may give time for a new Generation to grow up, whom, when we behold in their vigorous and flourishing Age, we are ready to think too Good and Valuable to be sacrificed to Famine, Pestilence, and the Sword. *Judea*, which had so few left in it after *Nebuchadnezzar* had ravaged it, in time grew again as populous as ever. And our Breaches too may be made up again; and Families almost extinct by the Fate of War, may yet again, in a continued Peace, be full of Heirs and may have reasonable Hopes that their Names and Posterities shall have a long Continuance.

And as Men are frequently ruin'd in their Fortunes on both Sides by the terrible Continuance and Progress of a War, so when God creates the Fruits of the Lips, when he puts Words of Peace into the Mouths of the Messengers of Peace, when he cries, *Peace, Peace, to those who are Near, and to those who are Afar*



*Afar off: Those whose Fortunes have been exhausted, whose Estates ruin'd, and themselves from Plenty reduced to Want and Poverty, may recover themselves; Trade and Commerce interrupted by War, may revive; and if Men had but so much Sense as to Know, and so much Honesty as to acknowledge the Benefits they may receive from Peace, they'd soon o'ergrow their Losses, they'd forget the publick Calamities and their own, and join their Hearts and Hands in promoting the general Tranquillity and Happiness of their Country. But Peace has too many Enemies. When I would have healed Israel, says God, then the Iniquity of Ephraim was discover'd, and the Wickedness of Samaria, for they commit Falshood. And they consider not in their Hearts, that I remember all their Wickedness; now their own Donigs have beset them about, they are before my Face. And now,*

II. The next thing we have to observe from the Text is, *The Behaviour of those Men of Rebellious and Wicked Principles, under the Influences of that Peace, which is so grateful to sober Men, and prudent Christians; — instead of being pleas'd with that heavenly Blessing, they are like the troubled Sea, when it cannot rest, whose Waters cast up Mire and Dirt. — What the restless Sea does, those who live upon the Coasts of it, can easily observe, the perpetual rolling of it, shews whatever's loose and unsettled in the bottom, by throwing it on the Beach; tho' when Winds give it leave to be quiet, it's transparent as the clearest Springs. What Winds and Storms are to the Sea, that their innate Folly, Fear, Malice, and Ill-Nature are to the wicked, keeping their Hearts in a continual Agitation, but rendring them undiscoverable to the World till such time as every thing being calm about them, we can discover their Bottoms, see all their miry Filthiness of Mind plainly; things which they are very unwilling should be expos'd to the View of the World, and consequently, they are perpetual and inveterate Enemies to Peace. For,*

1. *They are always conscious to themselves of their own Wickedness, tho' the undistinguishing World are not apprehensive of it for a long time. Who could find in his Heart to think ill of Him who has nothing but Religion, publick Good, Honour and Security in his Talk; and it may be, seconds his Talk with some Actions gallant and plausible enough? Who could imagine that Man an Enemy to Peace in his Heart, who pretends to desire nothing but a Peace safe and honourable? Who*

would not conclude that Man a true Friend to the Liberty and Property of his Country, who is always inveighing against Slavery and Tyranny? Or, in one Word, Who could take them to be Devils, who make a shew of being mighty Patriots in their Country? Yet we have known those who have cry'd out of the Tyranny of the *best of Princes at Home*, only that they might make themselves what they call'd *them*, and who cry out of the Tyranny of Foreign Princes, and the Slavery their Subjects live in, that People might take the less Notice of the dangerous Steps of their own Ambition at Home. We have heard of those who have made a perpetual Tattle of a *safe and honourable Peace*, who were resolv'd before hand, never to think Any so, which they did not make themselves, tho' all the World besides should account of it as Honourable and Advantageous. We have known Men of no Religion at all, Atheists, Libertines, Enemies to Loyalty, common Justice, Morality, and whatsoever might tend to the Happiness and Security of a Nation, talk mightily of securing the Reformation, and of rescuing the Protestant Religion from the Violence of Persecutors; Peace made by such Men, must doubtless be very Honourable, and Religion, and a Country defended by such Patriots, cannot but be impregnable; And we  
*Ryswick Peace,* can't but remember when *such Men* had the  
*4th Article.* Power of making Peace in their Hands, what Care they took of the Protestant Religion, and how industriously they fenced against the Encroachments of Popery upon it.

The Discovery of these things by *Others*, requires Time, or some particular Incidents to help our Observations; but they all know *their own* inward Treachery and Falshood; the *Church or State Hypocrite* loves to be admired; they seek the Praises of Men, otherwise they'd never be at the trouble of wearing a Mask of Devotion, or of Care for the Publick; but they know themselves to be Cheats all the while, and are extremely apprehensive of being found out. *Bell and the Dragon*, may draw the Adorations of such as really take them to be Gods, but when once a *Daniel* shews them *What kind of Gods they Worship*, they presently grow Odious and Contemprible. However cloudless a Countenance such Men wear, they are always tortur'd within; their Consciences tell them *infallibly* what they have deserv'd, and *reasonably* what they may expect: Nay, the most notorious Atheist in the World is not quite freed from these inward Convulsions; when he  
soars

soars high upon the Wings of popular Applause, when he's advanced to the highest Post of Trust and Honour; he's press'd with a great deal of Uneasiness, because whatever he may think of the *Eternity of the World*, he has abundance of Reason to believe, that that Flow of Prosperity cannot hold for ever. Nay, we see oftentimes that this *inward Consciousness* of a Man's own Wickedness, goes so far, that a home and unexpected Charge has stricken them to the Heart, and has made them who had a fair Character before, confess that openly with the utmost Confusion, which they thought none had known of but themselves. Conscience of Wickedness in a Man's own Bosom, is like that Stone which the poor Woman at *Sens* in *France*, carry'd unseen for Sixteen Years together in her Belly, which yet kill'd her at last, And so,

2. These wicked Men, who are in themselves *Enemies to Peace*, look very justly upon all the World, as *Enemies to them*, and consequently are afraid of that Peace which may give the World Opportunities to discover them. The *States-man*, while he's obliged by his Office to be always gathering Money together for the Payment of Armies, has many admirable Opportunities of Feathering his own Nest, without being observ'd; Moneys must be rais'd, Troops must be paid, Regiments much be recruited, Soldiers must be levy'd; and while all this Dust flies thick, no Man can see how fairly and justly the Publick Revenues are disburs'd; but when Peace comes to get the Ascendant, Armies to be disbanded, Taxes to be lightned, and Accounts to be stated, Men begin to look out sharply and safely into Publick Abuses, Receipts and Disbursements come to be ballanced, and then he who went formerly for a very trusty Servant, and faithful Minister, when his Mask is pull'd off, appears an errant Cheat; one who sets his own, or, it may be, his *Parties* Interests, far before that of his Prince or Country: And any Man who considers the *prodigious Estates* rais'd of late Years by those who have had the handling of the *publick Revenue*, and were worth little or nothing before, must believe that something more than the *Lawful Perquisites* of the Places went to the raising of such mighty Banks; and consequently engaged the *Banquiers* to promote those Ways and Means, which brought them in so much Profit, and to hate any Peace which should not have *One Article* in it, which might bury all their *Felonious Practices* in perpetual Oblivion.

While



While the found of War Ecchoe's aloud from every Quarter, the great *Generals and Commanders*; especially, if Men of Caution, Conduct, and Resolution, and favour'd with Success, are Men in mighty Vogue; all are ready to follow the Victor, with Applauses, and when they find him flourishing in Honour and Reputation, those who envy'd or hated him before, clap in with him, and will list themselves into his Party at that very time, when they would much rather cut his Throat. Martial *Commanders* deserve certainly very great Encouragements, they carry their Lives allways in their Hands, for the Service of their Princes, and the Safety of their Country; unbiassed Fidelity, unexceptionable Courage, and a Conduct equally Wary and Resolute, is what those who trust them expect from them. None can reasonably grudge them those great Advantages regularly accruing from their Employments, every one ought to Love them, every one ought to Respect them, while they know themselves and maintain their proper Orders, tho' Success should not allways wait on their Endeavours, nor Victory allways follow their Standards; But then John the Baptist's Command, reaches the greatest and most successful General, as well as the meanest private Centinel.

Luke 3. 14.

Do Violence to no Man, neither Accuse any falsely, and be content with your Wages. Exorbitant Ambition, unreasonable Avarice, extreme Fondness of War, as Profitable rather than as Honourable, Contempt of their lawfull Princes, because they have put their own Swords into their Hands, ascribing that Honour to themselves which is only due to divine Providence, and to those who gave them their Commission, &c. These are the Faults of many in great Command, which yet great Princes are sometimes afraid to call them to an Account for, while they are in the Head of an Army; but in time, of Peace, their Management may bear a Scrutiny; and their Malversation may be censured, while their Merits may be treated with the greatest Justice and Acknowledgments. The World has had more Imitators of of Verres, and Stilico, and Nasses, than of Aetius or Belisarius. The Fury of War won't excuse Corruption or Oppression altogether, tho' they may extenuate it; but sinister Aims and unadvisful Carriage, will sully the otherwise fairest Characters in the more impartial Judgment of Posterity. These Men too are restless at the approach of Peace, they have Mire and Dirt which will shew it self, when blown upon by a Storm of Danger, they are loath to loose that Wealth or Honour gain'd

by

by War, or to lose the good Opinion of the World by the Discoveries of Peace.

3.<sup>th</sup> Those wicked Men who are conscious to themselves of their own Demerits, and afraid least a time of Peace should lay open the Miscarriages they had been guilty of in a time of War, lay all the *Impediments* possible in the Way of Peace. The Prophet Paints them in their proper Colours. *Their Works are Works of Iniquity, and the Act of Violence is in their Hands, their Feet run to Evil, and they make hast to shed innocent Blood, their Thoughts are Thoughts of Iniquity, Wasting and Destruction are in their Ways, the way of Peace they know not, and there is no Judgment in their goings, they have made them crooked Paths, whosoever goeth therein shall not know Peace.* But if the Wisdom of a Prince, or the Industry and Prudence of their Counsellors put an End to Wars and Destructions in spite of all their malicious Endeavours to the contrary; then the whole study of such wicked Men is, to frustrate, as far as in them lies, the happy and comfortable Effects of it. To this end, as they have themselves laid aside all Fear of God, all Reverence to their Princes and Governors, all Love to their Country, and all Sense of Religion and Truth, so they have their under Agents, Men either as cunningly Wicked as themselves, or a parcel of credulous and half-witted Wretches, to spread those Lies and Calumnies which they themselves have with abundance of devilish Subtily contriv'd, the last they make use of, as the Turks do of their *Asapi*, only to blunt Swords, and to fill up Ditches; they expose their Sillyness to the Sword of Justice, and promise them as glorious Crowns of Martyrdom if they lose their Lives in the Service, as the *Faux's* or *Gamets*, among the Powder Traytors, or the *Hackets*, or *Penrys*, among our Phanaricks, or *Sidneys*, or *Amstrongs* of later Memory. These wicked Men don't trouble themselves with Probability; but such Fictions as they think will pass upon the Weak, the Timorous, or the Inconsiderate, they allways supply out of the fruitful Mines of their innate Malice. They'll assert one thing to Day, and the direct contrary tomorrow. They are like the false Witnesses produced against our Saviour, and provided they may but do mischief, and throw Dirt upon the Government, they care not how their Testimonies agree together; and as no Religious Maggot ever wanted Proselytes, but that of Smith the Sebaeist formerly, or that of Asgil the other day, so there can be no Lie so palpable, no Story so incredible, provided it have

*Isai. 59. 6.*

*7. 8.*

but a tincture of Faction and Sedition, but every Nation has *Fools enough* to run into it, and to spread it with mighty Care, and with melancholy or cheerful Tone and Looks, according to the Nature of the Fable, and the Success it meets with.

It's the business of such Men to endeavour to render *all the Sons of Peace odious* to that very Multitude, who are almost undone without it. Now it may seem very strange, that People should be persuaded to be angry with what they Fought, and Long'd, and Pray'd for, so soon as ever it's put into their Hands; that their Managers should act as they do, is not strange, they are stiled *Wicked Men* by the Holy Ghost, their business is to scatter Firebrands, they are like the troubled Sea when it cannot rest, they apprehend the Sword hanging over their Heads, by a single Hair, and know no Means to divert the fatal Stroke of it, but by endeavouring to turn it upon others; they must be always casting up Mire and Dirt, as the Fish call'd *Sepia* sheds its Inky Juice to escape the Eye of the Fisherman; or they act the part of *Jugglers*, tho' generally they are no *Conjurors*, and cast a fatal Mist before the Eyes of such as are not aware of their paltry Artifice; but would the People, if they had any sense of their own Good, put any Confidence in such Troublers of our Israel? Is it possible that those who have found themselves so often impos'd on formerly, should lay aside their Reason, and expose themselves to the Delusions of the same Enemies of their Country? They are apt to Complain, but do they know what they Complain of? They are apt to give Credit to those idle Stories, and ungrounded Calumnies, which those who first vent, don't believe one Word of themselves; they don't give themselves leave to examine Matters to the bottom, but, *such a One says so*, is enough to make them run away with a spiteful or ridiculous Falshood, as if it were Gospel. And what can be the End of these Things? Peace is the gift of God, Peace is a blessing to Men. They are not the *Persons* who make Peace, but the *Terms* of the Peace, which ought to be consider'd; and when the Terms of it are Good, none but *Fools* or *Knaves* can pick Quarrels with it; they are no Lovers of their Religion, of their Princes, of their Country, or of themselves, who don't heartily and thankfully embrace it. But as for the Enemies to Peace we know,

3. What their Doom is, *There is no Peace saith my God to the Wicked.* Those who understand not what the gift of God is, who accept it not as his Gift, but still follow their own wicked



wicked Ways, and listen to the Temptations of such, as being the *Agents of Hell*, study nothing but Mischief and Confusion; such unhappy Persons shall reap no Benefit from the best, the most honourable, and the most advantageous Peace that ever was made among contending Nations. God calls not such wicked Men into his Counsels. He regards not these *Plans of Peace* which such wicked Men lay, and which are only a Pack of Chimerical whimsies, fit to amuse the Foolish and Ignorant, but neither practicable in themselves, nor profitable if they were. It was a terrible Doom that was laid upon the *Samaritan* Lord, with respect to that Plenty which was promised to be in *Samaria* in so short a time, as seem'd almost impossible. *Thou shalt see it with thine Eyes, but thou shalt not eat thereof.* We doubt not but

2 Kings, 7. 2.

that the Fruits of Peace, when made upon just and equal Terms, will be very good; that *Fruit of the Lips* which God creates, will always be as all other Creatures were, when they came first out of his Hand; but wicked Men tho' they may see this and be convinced of their own Frauds and Falshoods, by which they endeavour to prevent or blast them, have frequently that Judgment laid upon them, that they reap no Benefit by them, whatever others may; they shall, like *Gideon's Fleece*, be dry, when the Dew of a thousand Blessings fall upon all about them.

Nor indeed, can it happen otherwise; wicked Men are always mad to see God's Favour shower'd down upon the Righteous, to see all their *ugh Arts and base Designs* baffled and come to nothing, to see their *Covenant with Hell* disannull'd, and all the Stratagems of malicious Policy blown upon, to see the *Memory of the Sons of Peace* had in everlasting Remembrance, and their *Horns exalted with Honour*, when they, upon the Mask being pull'd off, grow as odious to all such as are in their Senses, as the *English Rump Parliament* did at last, to all who had been deluded and oppress'd by them; this must of necessity saw their very Hearts in Pieces; the

*Psalmist* has assured us, *The Wicked shall see* Psal. 112. 10.

*all this and be griev'd, He shall gnash with his Teeth and melt away, the Desire of the ungodly shall Perish.*

Now while Men have guilty Consciences, and are enraged at the ill Success of their mischievous Designs it's impossible they should have any Peace within themselves; they fret and vex too much at the Peace and Welfare of the Publick; they make good the Account given of them by the

D

*Psalmist;*

Pfalmist; *The Wicked plotteth against the Just, and gnasheth upon him with his Teeth. And again, They speak not Peace, but they devise deceitful Matters against them who are quiet in the*

*Land.* Such Devices make them restless, and they are yet more restless, if possible, when God brings all their Devices to nothing. While such Men are undiscover'd, they have no Enemys but themselves; for as none love, so none hate those whom they are unacquainted with; but then they are so cruel Enemies to themselves, that if they were laid open to the World, their Condition could not be much worse, tho' it might be to appearance more dangerous; indeed, when they are thoroughly known, they are perfect *Ishmaels*, as *their Hands are against every Man, so every Man's Hand is against them*; those who follow *Shebae's Trumpet*, will be ready to purchase their own Peace, by *throwing his Head over the Wall* to the lawful Pursuer. And the Multitude cares as little what becomes of *them* when they are once unkennel'd, as *they* do what becomes of their *Native Country*, while they carry on their Designs privately, and without Impediment or Suspicion. And as for *the Peace of God*, wicked Men and Enemies to Peace, especially where it may be had without publick Prejudice or Dishonour, have nothing to do with it; *God is the Prince of Peace*, and he takes pleasure in *scattering the People who delight in War*.

We cannot but observe how *those of the Church of Rome*, tho' they have had almost all their Plots against our Government in Church and State discover'd, and have paid very dear for their Attempts, and might certainly have seen the Hand of God stretched out against them, yet cannot forbear making the same Attempts still, and we hope it will be to as little purpose as ever. And were we not foolishly blind, we should see *another Set of People*, who have had as malicious an Eye both to our Spiritual and Temporal Constitutions, from the beginning of the Reformation to this Day, who are as vigilant and indefatigable in Pursuit of our Ruine, as those of the Church of *Rome*, almost always baffled, but never discouraged in their Designs. What moves *both Parties* to such an obstinate Perseverance in their pestilent Designs, has been, that those of the *later sort* have once brought their Malice to effect, they have actually overturn'd both Church and State, and have brought both *Prince and Prelate* to the Block; and why mayn't they hope for such another glorious Day? Why mayn't they hope, like venomous Serpents, so to bite the Heels of the British Courser, that he may over-throw

throw his Rider, as *one of the zealous Instructors of the deluded Tribe* has very modestly and piously advis'd. The *other Party*, the Bigots of the Church of Rome encourage themselves in Mischief because they find, that tho' the rest of their Plots have been brought to light, yet there are so few who take any Notice of *their greatest and most mischievous Plot of all*, that is, their hatching and fomenting Schism among us, since they could not by any other Method overturn us; they laid the first grounds of that fatal Separation which distracts us, all the Pretences for it are of their Invention, and all the Arguments by which the Separatists of all sorts defend themselves, are Arrows drawn out of their Quivers; and if ever Popery get the Mastery of these Kingdoms again, it must enter in at those wide Gates set open for them, by those of the Separation; and of this some Ring-Leaders among them have been very sensible; but while so many resolutely shut their Eyes against the Light of *this plain and undeniable Truth*, the Papists think they have no reason to despair. The several Clans of Separatists under the Conduct of Papists, Atheists, and Libertines, are indeed a formidable Body; they are and ever will be Enemies to that Peace which, being the Gift of God, can portend no Good to them. *If a Man's Ways please the Lord, his very Enemies shall be at Peace with him*; he shall have Peace at Home, and Peace Abroad, Peace with God, and Peace in his own Conscience; but *the Wicked are like the troubled Sea when it cannot rest, whose Waters cast up Mire and Dirt*; There is no Peace saith my God to the Wicked.

But we who are met here together to praise God for that blessing he has given to the Counsels and Designs of our most Gracious Sovereign, come, I hope, with humble, with grateful and sincere Hearts. We have in general, I hope, the Fear of God, the Veneration due to a truly Religious Queen, and the Love of our Country before our Eyes; tho' I doubt not but some come rather to cavil at the Government, at the holy Service appointed for the Occasion, and at the Preacher; and those who are angry at the Peace it self, will be angry with all those who would persuade us to be thankful; but such angry Men are only the blind Followers of blind Leaders; and what the End of both will be, unless God give them the Grace of Repentance, we know well enough. We were but the other Day, all crying out for Peace, a long War had so exhausted us, that the whole Nation was in danger of being Bankrupt. The making of Peace was once in the Hands of other Men, but they



they resolv'd to give only such Terms as they knew would be rejected; God and his Vicegerent our Gracious Queen, put *the Words of Peace into the Lips of wiser Men*, and God's Blessing has given them a good Effect; and unless our Sins, those Sins which alone can blast our Hopes, prevent it, *The Work of Righteousness shall be Peace, and the Effect of Righteousness Quietness and Assurance for ever;*

*Ish. 32. 17, 18.*

and God's People, those who are really such, not who only call themselves so, *shall dwell in a peaceable Habitation, and in sure Dwellings, and in quiet resting Places.* We know there are still many *Murmurers and Complainers*, Men who are resolv'd never to be satisfied; if they'd sum up all their Complaints, we should find them not so much quarrelling at *the Articles of Peace*, as at *them who drew them up*; and what they would have is, that the discarded Heads of an Atheistical Faction might be restor'd again, and have Power to Mate their Sovereign, and to keep her as a *Minor* under their Management. But mayn't a good Peace be made without that Condition? Are none but Men, at least, of gross Immorality only the best Men who ever liv'd in the Christian World? May not Great Britain and Ireland reap the happy Fruits of Peace, unless some assuming Counsellors may prescribe to her Queen, whom she shall entrust in her Affairs, on pain of their High Displeasure! If not, the State of Princes is very hard, and none but Madmen can affect Sovereignty; but Thanks be to God, *the greater part of the British World* are grown wiser, and believe their pious Sovereign has more of Love to, and Care for Her Subjects than all the *Libertine Malecontents* in these Nations all together; and tho' some may gnaw their own Hearts for Anger to the great Work brought to perfection without them, yet the *Instruments* employ'd in it, can have no reason to repent of their Activity in so excellent a Design; We know the Truth of what Solomon asserts.

*Deceit is in the Heart of them who imagin Evil;*

*Prov. 12. 20.* but they have no reason to fear, since to the Counsellors of Peace there is Joy.

Wicked Men may dress them up in *Sambenitoes*, but its not a calm, a prudent or a peaceable, but a turbulent and unquiet Temper, that makes a Devil.

Our excellent Queen takes the right Method to make the faithful Endeavours of Her Ministers, in obedience to Her Commands, truly beneficial to her People, when she assures us, and our own Eyes may assure us of the same, that, *That the Peace*

*she*

she has made with the French Monarch is Just and Honourable, that its built upon such a Foundation, as by the Blessing of God may prove effectual to procure a firm and lasting Tranquility to Herself, and to Her Subjects. And we may certainly give more Credit to our Sovereigns Declaration in the Point, than to the malicious Suggestions of vile Pamphleteers, or the impious Calumnies of an abdicated Faction; we know they can't forbear throwing up Mire and Dirt, it's in their very Nature to abuse the best of Governours, the best of Actions and the best of Men. It's true, what the Enemies of Peace say and wish for, may come to pass, the Wickedness of a Nation may turn all their Blessings into Curses; but if we imitate the great Example of our pious Queen, and adoring the divine Goodness, make publick and solemn Acknowledgment to him who gives them, for such publick Blessings, i. e. if we shew our Thankfulness to God not only with our Lips but in our Lives, for those great Things he only, and not the Sons of Men, has done for us, both in the Field of Battle, and in the Consultations of Peace, these Blessings may be perpetuated to us, every day may convince us of the vile Practices of those who endeavour to embitter our greatest Comforts, and of the extraordinary Benefits a wise and a grateful People may reap by a quiet and submissive cultivating the Arts of Peace! Let us but amend our Ways by the Irregularities of which we have been so long involved in War, let us do our Duty as Subjects, as well as Her Majesty has done Hers as Queen, and then the Sons of Contention may be left to sow the Wind, and reap the Whirlwind, they may burst with their own Poison, while we live and thrive under the Favour of our God; we know for what End so much has been written to prove the People to be the Original of Power, and that those who make them may depose them when they think fit; such Doctrine was preparatory to Rebellion, and to intimidate Princes, that they might be afraid of disobliging the most malignant Humours; if we keep our selves from the fatal Impression of such damning Doctrines, what the Prophet promises Israel shall be perform'd to us. All our Children shall be taught of the Lord, and great shall be the Peace of our Children; in Righteousness shall we be establish'd, and we shall be far from Oppression, for we shall not fear; and from Terror, for it shall not come near us, no weapon that's framed against us shall prosper, and every Tongue that shall rise against us in Judgment, we shall condemn; this is the Heritage of the Servants of the Lord, and their Righteousness is from him:

O that there were such a Heart in every one of us, that we cou'd in this our Day, mind the things belonging both to our Inward and our Outward Peace. O Pray for the Peace of our Jerusalem, may they prosper who love thee! O may Peace be within thy Walls, and Plenteousness within thy Palaces. May these Nations be God's Rest for ever, may he delight to dwell among us! May he bless our Provisions with Increase, and satisfy our Poor with Bread! May he cloath our Priests with Salvation, and make our real Saints to shout for Joy! May he ordain a Lamp for his Anointed, our most Gracious Sovereign! May Her Enemies be cloathed with Shame, but upon Herself may Her Crown flourish. Amen and Amen.



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